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Intentans manus for (*in*)*tendens manus* (155), instead of being "without parallel in Latin literature", is Tacitean (Ann. 1.27; 3.36). It is only the use with *ad* which seems to be peculiar; the phrases quoted with *in* are not relevant.

In 218, though an allusion to Aeneas is very unlikely, Petronius may also be thinking of Cicero's plans for flight from Italy during the Civil War (cf. Ad Att. 10, *passim*).

In conclusion, Miss Baldwin's dissertation will not be useless, since it contains more material than has hitherto been available between two covers, but its value is seriously diminished by diffuseness and superficiality.

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MARY BRADFORD PEAKS.

The Coward of Thermopylae. By Caroline Dale Snedeker. New York: Doubleday, Page and Company. 1911. Pp. 466.

Historical novels fail of appeal to many adults. Nevertheless, most students in preparatory schools and many in our colleges enjoy them. Teachers of Latin have many good books of this class to which they can recommend their pupils. Teachers of Greek are not so fortunate.¹ A new book, therefore, deserves notice, especially when it is as interesting as is The Coward of Thermopylae.

The hero of this novel is the man whom Herodotus (7.229-231) mentions as having been branded Coward by the Spartans because he did not perish with the three hundred at Thermopylae. At the battle of Plataea (Herod. 9.71) Aristodemus did wonderful deeds. The Spartans attributed these latter deeds to the fact that he sought death because of his disgrace. Not so our novelist. She makes Aristodemus the son of an Athenian, an intimate friend of Pindar's. Father and son were both Pan-Hellenists. Therein, according to the author, is to be sought the reason for his refusal needlessly to sacrifice himself at Thermopylae, and therein lies the motive that prompted his great courage when the battle wavered at Plataea.

Aristodemus is brought into intimate contact with Athens and Sparta. In order that he may know what to do with a child he has bought from slavery he consults the Oracle at Delphi and is sent by the Oracle to Elea to deliver the child to its father, Parmenides. The reader is in this way given a picture of the life and customs prevailing in those important parts of the Greek world. Better than that, a clear, and, for the most part, accurate conception of Greek character is set forth. The difference between the Athenian and the Spartan views of life, literature, and art is well brought out.

Unfortunately, in this novel, as in some scholarly

¹ See a brief notice of William Stearns Davis's, A Victor of Salamis, in THE CLASSICAL WEEKLY 1.87.

C. K.

works of greater pretensions, there are inaccuracies. A few only can here be mentioned. Pindar's dates are confused (p. 25), although the writer herself knows better (39); the second Olympian Ode, of which a very free rendering is given (383), dates from 476 B. C., a detail, perhaps, for which one should not seek in a novelist; the Lenaea and the Dionysia seem to be confused (67-68); no boy of ten, nor any one, for that matter, could have witnessed these performances "often" (67); according to Herodotus (7.202) the number of Thespians remaining with Leonidas was 700, not 800 (248); Dioclaetes was not a "young disciple of Pythagoras newly come" to learn of Parmenides when Parmenides was about thirty-five years of age (399-400), but was one of whom Parmenides became a disciple (Diog. Laert. 9.21). Misspellings occur: Lybians (224), Tarentine (391), Persions (441), Medean (453) and others. The spelling of the proper names is for the most part Greek. Yet inconsistencies present themselves: Antikyra, but Corcyra (584); Kastalian, but Castalia (358); Phokian, but Corinth (25); Kithairon, but Mycenae (27); Phrynichos, but Aeschylus (68); etc. One might also find fault with some of the English words and expressions that are used. However, these inaccuracies, inconsistencies, and the like, are not such serious defects in a work of this character as they would be in a work that laid greater claim to scholarship. They should not obscure the fact that the novel is instinct with Greek spirit, is well conceived, is interestingly written, and is almost certain to give an enlarged and more vivid idea of Greece and of things Greek to the student into whose hands it is put.

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BOOKS FOR SIGHT READING

In THE CLASSICAL WEEKLY 4.127, 4.223, brief reference was made to books available for sight reading in Latin and it was stated that names of books that should be added to the list would be gladly welcomed. Professor K. P. Harrington calls attention to the following: Anglice Reddenda and Reddenda Minora (Oxford Press); Tomlinson, Latin for Sight Reading (Ginn); Clark's Eutropius (Sanborn); Hazzard's Eutropius (American Book Co.); Drake's Phaedrus (Sanborn).

Scott, Foresman and Co. (Chicago) have added to their text-edition of Knapp's Vergil, which had already contained 63 pages of selections from Aeneid VII-XII suitable for sight reading, 51 pages of passages from the Eclogues, the Georgics, the Metamorphoses and the Fasti, all specially selected for use in sight reading.

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